

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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Price One Penny.

"LIBERTY, EQUALITY, AND FRATERNITY."

"Neither pray I for these alone, but for them also which shall believe on me through their word, that they may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—JESUS CHRIST.

Were we permitted to glance through the vision of the future when the earth shall be celestialized and brought back into the presence of its Maker, or be caught away by the Spirit to view the countless creations that have already entered into the glory of celestialization, we should see deeply impressed the beautiful and love-inspiring features of true liberty, equal rights, and eternal brotherhood.

"Liberty, equality, and fraternity!" They are keys of the kingdom of heaven! These principles constitute the very genius of the everlasting Gospel, and form the basis of that holy order of Priesthood to which all the mighty ones of eternity belong. Could devils embody these divine principles in their organizations, the very regions of darkness and misery would be transformed into abodes of light and bliss! But hell cannot successfully counterfeit nor human governments realize sterling "liberty, equality, and fraternity."

Many reformers have attempted to embody these principles and make them the nucleus of a new organization on which to establish the "good time coming." Had they succeeded, then, indeed, society had well nigh reached the standard of a proper state of things; and,

without building stone towers to ascend to heaven, they would have reached it and taken the order of celestial worlds as by storm. To doubt that the motives of many of this class of men were noble and their intentions large would be ungenerous; but their attempts were nevertheless presumptuous, for they undertook the work of Deity without being commissioned by him and made equal to that work by special endowment. Neither had they the plan revealed to them for the organization of such a society by the Great Society-Founder, who had tested that plan, and upon which, indeed, all celestial societies are organized, from the beginning of creations and celestialization far back in the eternities past. They did not even profess that they had been instructed by Divine revelation or had studied the science of society under the direction of the Master of social philosophy and celestial organization; nor did they, in their undertaking and endeavours to accomplish this more than human work, even pretend to be acting under the Divine Master, or to have received any qualification more than that which natural endowments and human experience gave. Moreover, many of this class of reformers—indeed, the most of them left out God and Christ altogether, and actually dis-

claimed fellowship with Christianity and a revealed religion. Thus they also involved in their schemes and life a radical inconsistency; for they aimed to realize, in effect, Christianity without Christ, and to establish a divine society without God.

It is not necessary here, and would be more extensive than our present design admits, to enter either into a theological or a sociological disquisition to show how vain is the expectation that any society not under the government of God can reach a just state of "liberty" and "equality" of rights, or how incomplete would be that "fraternity" which was unconnected with the Father of mankind. The most positive demonstration of this which we can give is to offer the experience of all nations during the long and eventful period of six thousand years. At a glance, sufficient might be read of that demonstration to justify the conclusion that without God's plan of social organization, with him as its head, his system of government as its constitution, and his Priesthood as the administrators, society cannot reach the state of things in question.

That history *does* testify to the fact that no human governments ever gave genuine and solid liberty, ever sustained a balance of equal rights, or ever bound mankind together in a bond of holy and lasting brotherhood, no sane person will question; but that thousands of the finest and most spiritual minds have earnestly desired such a state of things is equally true. This latter fact alone is sufficient proof of the excellency of that organization and government which can reach those ends and realize an embodiment of the spirit of "liberty, equality, and fraternity." He who worships liberty without hypocrisy is a patriot; he who loves equal rights is a just man; and he whose heart swells with friendship and brotherhood possesses kindred qualities to those which dwell in the bosom of the Father of heaven. For such a man Saints would impulsively feel to pray, O Lord, initiate him into the fold and brotherhood of Christ! But if he looks to human systems and governments for the realization of his spirit-yearnings, he imagines a vain thing and leans on a reed that has often been broken.

Of all the varieties of schemes and governments, theocracy alone can realize

genuine "liberty, equality, and fraternity." The last of these stand first in the kingdom of God; for brotherhood is the basis of its organization. "Baptized by one spirit into one body!"—ah, there is the great secret that will solve the problem of fraternity! "One spirit, one body, one faith, one hope, one Lord, one God and Father of all, who is above all, and through all, and in you all." Thus wrote the Apostle Paul to a branch of the Christ-brotherhood. There is one great chain of Priesthood—one everlasting brotherhood binding together all the redeemed creations of eternity. That chain links together the Saints of every age and every world in one universal family of God. The law of that holy family embracing worlds and eternities past, and which will be extended to worlds and eternities to come, is the everlasting Gospel; and James the Apostle declares the Gospel to be a law of liberty. But that liberty is not an irresponsible liberty—a tendency to lawlessness—a permission to do as one likes, right or wrong; and its spirit does not lead to anarchy and general strife. The liberty of heaven is the reverse of this. Such liberty as that of some of its human counterfeits would destroy the concord of heaven, break up the everlasting brotherhood, produce war among celestials, and damn the worlds redeemed. Then the order of God insures equal rights to the members of his kingdom. But those equal rights do not involve an equality of position and a sameness of office and calling, nor do they form a level upon which all stand as it regards capabilities, endowments, growth, possessions, and power. Such is an impossibility; and to give to "equality," as applied to society, any shade of such a meaning is an absurdity; for there are worlds and beings connected in the chain of society that started in their progressive courses unnumbered millions of years before this probationary course of man began, and millions of those beings have themselves helped to unroll in the universal scheme systems of creations and soul-inhabited worlds. Moreover, such a condition is impossible, even confined to this comparatively small family of mankind, and such a meaning attached to equality not less absurd in fact. In the kingdom of heaven, however, there are equal rights and opportunities, blessings, and privileges, to the uttermost possible and consistent

extent; but every one stands in his own order, occupies the degree of progress that he has legitimately reached, and inherits that which he has by merit and works become entitled to, while co-operation is the mainspring that moves the whole family of God towards common good.

interest, and destiny. Kindred ties, faith, and hopes form the bond that binds them in one, and Christ redeems, the Spirit sanctifies, and God the Father accepts his children—receives his Saints into his bosom and glory.

THE GREAT APOSTACY.

(Concluded from page 368.)

Religion is an essential concomitant of society. Man, in every state and stage of existence, is a religious being. Buried in the deepest recesses of the forest, with naught but nature's magnificent garniture to feast his untutored eye, bustling amid the crowded thoroughfares of earth's great emporiums, or hidden in the solitude of the ivied cloister, his mind still yearns after a Divinity superior to aught with which he is acquainted, whose claims upon his reverence are inculcated by every created form he communes with, from the meanest animalcule to the mightiest world that rolls in silent majesty its ceaseless round. Therefore it is that society is influenced by the elevated or degraded form of religion it professes.

The first great practical result of the apostacy was an entire change in the features and workings of society, as in every age religion has affected the workings of society in its various ramifications,—in some cases being made the tool of the secular power, as with Alexander of Macedon, Napoleon the First, and others; at other times acting a subordinate, but no mean part in controlling, guiding, and modelling the minds of the people, as in many of the ancient and modern nations; while in a very few instances it has been found possessing the juster and better position of deeply influencing and wisely guiding the legislative and executive departments of Government. But never until the apostacy had the world witnessed it assuming an imperious and tyrannical supremacy over mind, coercing all to submit to its most monstrous absurdities, under pain of severe and summary punishment here and threatened eternal torments hereafter, a terror of the latter operating to a fearful extent on the minds of the masses, over whom the apostate hierarchy

had obtained the most unbounded sway. This influence was not gained in a short time, but grew by degrees; and to produce it, the following causes powerfully conspired.

When the irruption of the barbarian tribes from the North over the sunny and fertile plains of the South had spread ruin and devastation to the very heart of the "iron" empire, and Rome had fallen beneath their sway, the exponents and propagators of what was called Christianity possessed a power over the minds of the people outrivalling the pagan mythology of the times. The mystical manner in which they presented the incarnation of Christ and other items of their theology suited well with the wild fancies of those rugged warriors who dreamed of mingling with the gods in the halls of Valhalla, and drinking ambrosial nectar from the skulls of their enemies. Almost unconsciously they submitted to a power against which their dripping swords and impetuous valour were useless—a power that spoke to their fancies, worked upon their traditional prejudices, and moulded their rude ideas of Divinity and eternity to suit its own purposes. Thus they who by brute force had conquered the mightiest empire of the earth, and had dragged its noblest defenders in degrading servility after their victorious hordes to swell the *eclat* of triumph, became in turn the slaves of a power that ultimately demanded and exacted the most abject submission.

Spreading from nation to nation and from tribe to tribe, the same results followed; and the learning, the arts, and the sciences publicly cultivated in the palmly days of Greece and Rome were confined to the cloister and committed entirely to sacerdotal protection. Celt,

and Gaul, Frank and Slavonian, Saxon and Norman, all became buried in the grossest ignorance, looking upon religion as something to fear, venerate, and slavishly obey, while war and the chase were considered as the only employments dignified enough to be pursued, and literature as a priestly qualification fitted only for those who understood the mysteries of "the faith of the cross and our Lady," and whose absolution was a passport to eternal felicity, until kings and noble knights considered it a degradation for any of their order to be able to write his own name. That this submission and slavish veneration was actually as deep as represented, there is ample testimony to prove. When Peter the Hermit traversed Europe preaching in inflammatory language the degradation of the holy sepulchre by the Saracens, and calling for its redemption by force of arms, his words, sanctioned by the Pope, roused the wild zeal of crowned potentates and princely nobles, who rushed forth at the head of their armed followers on the maddest expedition ever entered upon. And the hosts who fell in the crusades from the days of Godfrey de Bouillon, to those of Richard Cœur de Lion sufficiently attest the blind bigotry of those warlike devotees, the shattered remnants of whose armies spreading themselves over Europe as Palmers—or holy men who had fought for the sepulchre—extended and deepened the reverence of all for a proud and ambitious priesthood. The power of the hierarchy could not possibly be greater than it now became. Popes commanded sovereigns, gave away or divided kingdoms, absolved subjects from their allegiance, and played the tyrant over every government in the known world. An instance or two may not be out of place here.

England was absolved from allegiance to king John, and he himself was excommunicated and the throne declared vacant by Pope Innocent the Third, because he opposed the Pope, who was forcing an archbishop into the see of Canterbury. Nor was the papal ban removed until John yielded. Ireland was given to his father, Henry II., to be conquered, because her bishops refused to pay "Peter's pence." Lewis II., Emperor of the West, played the groom to Pope Nicolas the First, by holding the bridle of his horse while he dismounted,—a mark of servility only paid then to an acknowledged

superior. And after the discovery of America, "his Holiness" drew a line upon the map and parcelled out the new world between the Spanish and Portuguese.

But this condition of society could not last. The disease was bound to work its own cure. As the power of the priestly authorities increased, their crimes, excesses, and indulgences of passion grew until they became insupportable, and honest, deep-thinking men began to enquire if such enormities could exist in conjunction with the sacred and holy power professedly enjoyed by the priestly criminals. The revelations upon which they based their pretensions were forbidden the people, and the prying eye of the curious brought down upon its possessor the awful power of the spiritual tyrants. But noble right would enquire; and death, the dungeon, and the rack were successively and in many instances successfully dared by those bold enquirers after truth. The dungeon might yawn, the rack might stretch, and the faggot might blaze, but vain were all the efforts of cruel and relentless persecutors to quench the dawning light that was slowly but surely marking out another page in the chequered volume of human history.

If we were chronicling minutely the causes which produced the next great phase of society, we could adduce many instances of heroism in the struggles that sparkle like oases in that dreary desert of history: but such is not our purpose.

The next great practical result of the apostacy was the "Reformation," which hurried mankind through many conflicting scenes to open the portals of free thought and liberty of mind. Bursting out in various places at the same time, it bore undoubted evidence that God was working strangely among mankind to bring about his own almighty purposes. Flying from one extreme to another, its opening scenes were characterized by many excesses, which were gradually toned down till men commenced to think calmly and reason closely on what had transpired and its results. Though stated in few words, this was nevertheless the work of nearly two centuries; but so fully did it accomplish its mission, that latitude and liberty of thought, in many countries, assumed the place of blind bigotry.

The great apostacy thus proved itself to be a necessary process—we might almost say fermentation—for the develop-

ment of society, mentally, socially, and politically; and naturally and surely it produced the desired results, until society was prepared to receive a system sufficiently ennobled to take the lead in theology, ethics, philosophy, science, and government, and ultimately work out universal restitution.

Such a system the Latter-day Work has proved itself to be, and eventually it will solve the problem of eternal redemption, and its holy claims will be fully recognized when Messiah possesses the kingdom and reigns "King of kings and Lord of lords."

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HISTORY OF JOSEPH SMITH.

(Continued from page 364.)

[July, 1843.]

The officers immediately returned, and the army retreated and encamped about a mile-and-a-half from the city.

A messenger was immediately despatched with a white flag from the Colonel of the Militia of Far West, requesting an interview with General Atchison and General Doniphan; but as the messenger approached the camp, he was shot at by Bogard, the Methodist preacher.

The name of the messenger was Charles C. Rich, who is now Brigadier-General in the Nauvoo Legion. However, he gained permission to see General Doniphan: he also requested an interview with General Atchison.

General Doniphan said that General Atchison had been dismounted by a special order of the Governor, a few miles back, and had been sent back to Liberty, Clay County. He also stated that the reason was, that he (Atchison) was too merciful unto the Mormons, and Boggs would not let him have the command, but had given it to General Lucas, who was from Jackson County, and whose heart had become hardened by his former acts of rapine and bloodshed, he being one of the leaders in murdering, driving, plundering, and burning some two or three hundred houses belonging to the Mormon people in that county, in the years 1833 and 1834.

Mr. Rich requested General Doniphan to spare the people, and not suffer them to be massacred until the next morning, it then being evening. He coolly agreed that he would not, and also said that "he had not as yet received the Governor's order, but expected it every hour, and should not make any further move until he had received it; but he would not make any promises so far as regarded Neil Gillum's army, he having arrived a few minutes previously and joined the main body of the army, he knowing well at what hour to form a junction with the main body."

Mr. Rich then returned to the city, giving this information. The Colonel immediately despatched a second messenger with a white flag, to request another interview with General Doniphan, in order to touch his sympathy and compassion, and, if it were possible, for him to use his best endeavours to preserve the lives of the people.

On the return of this messenger, we learned that several persons had been killed by some of the soldiers who were under the command of General Lucas.

One Mr. Carey had his brains knocked out by the breech of a gun, and he lay bleeding several hours; but his family were not permitted to approach him, nor any one else allowed to administer relief to him whilst he lay upon the ground in the agonies of death.

Mr. Carey had just arrived in the country, from the State of Ohio, only a few hours previous to the arrival of the army. He had a family, consisting of a wife and several small children. He was buried by Lucius N. Scovil, who is now the senior Warden of the Nauvoo Lodge.

Another man, of the name of John Tanner, was knocked on the head at the same time, and his skull laid bare the width of a man's hand; and he lay, to all appearance, in the agonies of death for several hours; but by the permission of General Doniphan, his friends brought him out of the camp; and with good nursing, he slowly recovered, and is now living.

There was another man, whose name is Powell, who was beat on the head with the breech of a gun until his skull was fractured, and his brains ran out in two or three places. He is now alive and resides in this county, but has lost the use of his senses. Several persons of his family were also left for dead, but have since recovered.

These acts of barbarity were also committed by the soldiers under the command of General Lucas, previous to having received the Governor's order of extermination.

It was on the evening of the 30th October, according to the best of my recollection, that the army arrived at Far West, the sun about half-an-hour high. In a few moments afterwards, Cornelius Gillum arrived with his army and formed a junction.

This Gillum had been stationed at Hunter's Mills for about two months previous to that time, committing depredations upon the inhabitants, capturing men, women, and children, and carrying them off as prisoners, lacerating their bodies with hickory withes.

The army of Gillum were painted like Indians: some, more conspicuous than others, were designated by red spots; and he also was painted in a similar manner with red spots marked on his face, and styled himself the "DELAWARE CHIEF." They would whoop and halloo, and yell as nearly like Indians as they could, and continued to do so all that night.

In the morning, early, the Colonel of Militia sent a messenger into the camp with a white flag, to have another interview with General Doniphan. On his return, he informed us that the Governor's order had arrived.

General Doniphan said that "the order of the Governor was, to exterminate the Mormons, by God; but he would be damned if he obeyed that order, but General Lucas might do what he pleased."

We immediately learned from General Doniphan, that "the Governor's order that had arrived was only a copy of the original, and that the original order was in the hands of Major-General Clark, who was on his way to Far West with an additional army of 6,000 men."

Immediately after this, there came into the city a messenger from Haun's Mill, bringing the intelligence of an awful massacre of the people who were residing in that place, and that a force of two or three hundred detached from the main body of the army, under the superior command of Colonel Ashley, but under the immediate command of Captain Nehemiah Comstock, who, the day previous, had promised them peace and protection; but on receiving a copy of the Governor's order "to exterminate or to expel" from the hands of Colonel Ashley, he returned upon them the following day and surprised and massacred the whole population of the town, and then came on the town of Far West, and entered into conjunction with the main body of the army.

The messenger informed us that he himself, with a few others, fled into the thickets, which preserved them from the massacre; and on the following morning they returned and collected the dead bodies of the people, and cast them into a well; and there were

upwards of 20 who were dead or mortally wounded; and there are several of the wounded who are now living in this city.

One, of the name of Yocum, has lately had his leg amputated, in consequence of wounds he then received. He had a ball shot through his head, which entered near his eye and came out at the back part of his head, and another ball passed through one of his arms.

The army, during all the while they had been encamped in Far West, continued to lay waste fields of corn, making hogs, sheep, and cattle common plunder, and shooting them down for sport.

One man shot a cow and took a strip of her skin, the width of his hand, from her head to her tail, and tied it around a tree, to slip his halter into, to tie his horse with.

The city was surrounded with a strong guard; and no man, woman, or child was permitted to go out or come in, under the penalty of death. Many of the citizens were shot in attempting to go out to obtain sustenance for themselves and families.

There was one field fenced in, consisting of 1,200 acres, mostly covered with corn. It was entirely laid waste by the hands of the army; and the next day after the arrival of the army, towards evening, Colonel Hinkle came up from the camp, requesting to see my brother Joseph, Parley P. Pratt, Sidney Rigdon, Lyman Wight, and George W. Robinson, stating that the officers of the army wanted a mutual consultation with those men; also stating that Generals Doniphan, Lucas, Wilson, and Graham—(however, General Graham is an honourable exception; he did all he could to preserve the lives of the people, contrary to the order of the Governor);—he, Hinkle, assured them that these Generals had pledged their sacred honour that they should not be abused or insulted, but should be guarded back in safety in the morning, or as soon as the consultation was over.

My brother Joseph replied that he did not know what good he could do in any consultation, as he was only a private individual. However, he said he was always willing to do all the good he could, and would obey every law of the land, and then leave the event with God.

They immediately started with Colonel Hinkle to go down into the camp. As they were going down, about half-way to the camp, they met General Lucas with a phalanx of men, with a wing to the right and to the left, and a four-pounder in the centre. They supposed he was coming with this strong force to guard them into the camp in safety; but, to their surprise, when they came up to General Lucas, he ordered his men to surround them, and

Hinkle stepped up to the General and said, "These are the prisoners I agreed to deliver up." General Lucas drew his sword and said, "Gentlemen, you are my prisoners," and about that time the main army were on their march to meet them.

They came up in two divisions, and opened to the right and left, and my brother and his friends were marched down through their lines, with a strong guard in front, and the cannon in the rear, to the camp, amidst the whoopings, howlings, yellings, and shoutings of the army, which was so horrid and terrific that it frightened the inhabitants of the city.

It is impossible to describe the feelings of horror and distress of the people.

After being thus betrayed, they were placed under a strong guard of 30 men, armed *cap-a-pie*, who were relieved every two hours. They were compelled to lie on the cold ground that night, and were told, in plain language, that they need never to expect their liberties again. So far for their honour pledged. However, this was as much as could be expected from a mob under the garb of military and executive authority in the State of Missouri.

On the next day, the soldiers were permitted to patrol the streets, to abuse and insult the people at their leisure, and enter into houses and pillage them, and ravish the women, taking away every gun and every other kind of arms or military implements. And about twelve o'clock on that day, Colonel Hinkle came to my house with an armed force, opened the door, and called me out of doors and delivered me up as a prisoner unto that force. They surrounded me and commanded me to march into the camp. I told them that I could not go; my family were sick, and I was sick myself, and could not leave home. They said they did not care for that—I must and should go. I asked when they would permit me to return. They made me no answer, but forced me along with the point of the bayonet into the camp, and put me under the same guard with my brother Joseph; and within about half-an-hour afterwards, Amasa Lyman was also brought and placed under the same guard. There we were compelled to stay all that night and lie on the ground. But some time in the same night, Colonel Hinkle came to me and told me that he had been pleading my case before the Court-Martial, but he was afraid he should not succeed.

He said there was a Court-Martial then in session, consisting of thirteen or fourteen officers, Circuit Judge A. A. King, and Mr. Birch, District Attorney; also Saahiel Woods, Presbyterian priest, and about 20 other priests of the different religious de-

nominations in that country. He said they were determined to shoot us on the next morning, in the public square in Far West. I made him no reply.

On the next morning, about sunrise, General Doniphan ordered his brigade to take up the line of march and leave the camp. He came to us where we were under guard, to shake hands with us, and bid us farewell. His first salutation was "By God, you have been sentenced by the Court-Martial to be shot this morning; but I will be damned if I will have any of the honour of it, or any of the disgrace of it; therefore I have ordered my brigade to take up the line of march and to leave the camp, for I consider it to be cold-blooded murder, and I bid you farewell;" and he went away.

This movement of General Doniphan made considerable excitement in the army, and there was considerable whisperings amongst the officers. We listened very attentively, and frequently heard it mentioned by the guard that "the damned Mormons would not be shot this time."

In a few moments the guard was relieved with a new set. One of those new guards said that "the damned Mormons would not be shot this time," for the movement of General Doniphan had frustrated the whole plan, and that the officers had called another Court-Martial, and had ordered us to be taken to Jackson County, and there to be executed; and in a few moments two large waggons drove up, and we were ordered to get into them; and while we were getting into them, there came up four or five men armed with guns, who drew up and snapped their guns at us, in order to kill us: some flashed in the pan, and others only snapped, but none of their guns went off. They were immediately arrested by several officers, and their guns taken from them, and the drivers drove off.

We requested General Lucas to let us go to our houses and get some clothing. In order to do this, we had to be driven up into the city. It was with much difficulty that we could get his permission to go and see our families and get some clothing; but, after considerable consultation, we were permitted to go under a strong guard of five or six men to each of us, and we were not permitted to speak to any one of our families, under the pain of death. The guard that went with me ordered my wife to get me some clothes immediately, within two minutes; and if she did not do it, I should go off without them.

I was obliged to submit to their tyrannical orders, however painful it was, with my wife and children clinging to my arms and to the skirts of my garments, and was not

permitted to utter to them a word of consolation, and in a moment was hurried away from them at the point of the bayonet.

We were hurried back into the waggons and ordered into them, all in about the same space of time. In the meanwhile our father, and mother, and sisters had forced their way to the waggons to get permission to see us, but were forbidden to speak to us; and they immediately drove off for Jackson County. We travelled about twelve miles that evening, and encamped for the night.

The same strong guard was kept around

us, and were relieved every two hours, and we were permitted to sleep on the ground. The nights were then cold, with considerable snow on the ground; and, for the want of covering and clothing, we suffered extremely with the cold. That night was a commencement of a fit of sickness, from which I have not wholly recovered unto this day, in consequence of my exposure to the inclemency of the weather.

Our provision was fresh beef roasted in the fire on a stick, the army having no bread, in consequence of the want of mills to grind the grain.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 11, 1859.

RAPIDITY OF THE WORK—ADVANCE WITH IT.—It is of considerable importance that the Saints should understand the course of the work, take in its various views, and sum up its passing events. It is also very desirable that they should appreciate the difference and changes of circumstances, and be able to comprehend administrative policy to meet those varying circumstances. Unless this is the case, they will travel much in darkness and often be found struggling against circumstances that should have been taken advantage of to a successful issue; and, instead of realizing the providence of the seasons of God's work, they will yearn for the season that is to come; and when it is come, will bewail the one that is departed. Then, unless they take in the various views in the order presented, their sight will be one-sided. Unless they understand that there is wisdom in varying administrative operations to meet the varying conditions and wants of the work, they will perhaps be found mourning over times that are gone, conjuring up the ghost of departed days, and pouring into its ghostly ear complaints that things are not now as when the dead days lived, while they will sing doleful lamentations that the men of the present have moved from where stood the heroes of the past. Yet the fact is that had not the "dear old times" departed, there could be no dearer and better future; and had the men of the present not moved from where stood the worthies of the past, the faithful predecessors would hold their unprogressive successors accountable and reproach them for not *carrying* on the work committed to their charge.

The work of the last days is a rapid one. Its seasons, with the accompanying labour and duties of each present day, follow each other in quick succession. That labour must be performed at once, and the season go out laden with its work done, else the duties of to-morrow will be upon us before those of to-day are discharged, and the season pass away with our work undone, and bearing therewith our lost opportunities.

The Saints, and especially those who hold the holy callings of the Priesthood, should ever be impressed with the fact that in a generation—in one man's life of the period in which they are moving will be comprehended more events and work than any past thousand years have embraced. And realizing that so much will be com-

pressed into their day, and that as Saints their part is the most important part of all, their effort and advancement should be commensurate with the work to be done and with the march of the times in which we live. Their growth must correspond with the growth of the work, and *their* advance be as rapid as *its* advance. They have not the space of years to stand upon contemplating a single view, but each view must be taken in at once and fixed upon the mind, while attention must pass on to the next view as it comes in rapid succession round. When a movement is given, there is no time to hesitate over a consideration whether or not to go in to the movement and travel in the path marked out; but they must enter into the matter at once, or be left behind, while others will march into the place of the laggards. The Saints must not procrastinate their preparations, but must prepare for all they expect and do all the work marked out to be done. There must be quick comprehension, prompt co-operation, vigorous action, complete preparation, and rapid fulfilment. Unless presiding men enter at once into the spirit and policy of the reigning administration as set forth in the *Star*, or given in personal or private instruction, or illustrated in the general arrangements, they will be unprofitable servants, and not co-labourers with those who lead. In such cases, their charge and work will be behind, and perhaps some one will have to travel back a year to reach them and go over the ground that has already been passed. This decidedly should not be, especially in the present advanced stage of the Mission. Moreover, the work now travels so fast, and it becomes necessary to deal out its movements so rapidly, that every step makes it more imperative that all the administrative body should catch the cue at the moment it is thrown, enter into the spirit of the work of to-day, and prepare for the work of to-morrow. Indeed, as we advance, it will be found that the work will travel so rapidly, and that there is so much to be done in one generation, that to be behind a movement or season for the space of a year will be equal to being behind fifty years in ordinary times. How very unpleasant will it be for any of the Pastors or Presidents to find themselves fifty years behind! Then, if the views of the work are not taken in at once, they will pass, and others be presented; and to the slow-sighted all will appear confusion, and periods with their events and movements will be to them like a wheel rapidly revolving. There is so much to be done, that those who do not prepare and let each preparation be a qualification for their next step will find that that which they expect to reach, or expect to be, or expect to do will have passed and gone so far ahead of themselves, that it may be almost impossible for them to reach that which they might have reached, be what they might have been, or do what they could have done. If any now dally over the fulfilment of a prophecy or an expectation, they will find, when they think they are prepared to fulfil it, that the fulfilment will have gone by long ago.

Not to march on rapidly in these latter days, when the world in its race is nearing its goal, and in the present advanced stage of the work of God, will result not only in embarrassment but also danger. Those who are good Saints to-day and full of faith and rejoicing in the light, by not advancing with the work, rapidly taking in its views, and entering into its movements, will to-morrow as it were be found in perplexity and darkness, and perhaps near to a state of spiritual death. Not unlikely to such it will seem that there is continual contradiction, and that what is right to-day is found to be altered to-morrow; and they will be lost in the whirling sensation and confusion in their minds caused by their standing still while all around is in rapid motion. Perhaps orders will be given them to go yonder, and, before they have gone, other orders be given them to labour on the point from which they were called. The command may come to do this or that, and, before it is done, another

command be given to do something else; and to such it will doubtless seem that things are continually being turned upside-down. But the simple explanation will be that they should have gone and completed the work on that side and in the due season, and they would have been able to return and labour on this side when it came round again with its season and opportunities. Then there would appear no confusion. And those who obey the first order and do the work at once, when the other order is given, will be prepared; and to such the work will ever appear straightforward, and the orders to be without contradiction.

How often have those who were once full of light and life and abounding with faith and good works, by standing still for a moment, or not taking hold of movements when given, been thrown into the state of perplexity as above described. Such out-live their spiritual existence, and they will talk of "old Mormonism," as though it was dead, when it is themselves that are dead, while "Mormonism" is living and bounding forward.

Let all, then, advance rapidly with the course of the work, every rank following in due order as close on the steps of the vanguard as possible. Let every member of the administrative body at once take every cue given and vigorously accomplish the work marked out for each day's labour. They will then be prepared for the seasons, with the work thereof, as they come round; and instead of confusion and failure, there will be harmony and success.

THE VISITOR.

OUR LAST STAGE.

Our tour through the Conference presided over by Elder J. is nearly complete. The last stage is reached. Branch Presidents had taken up the matter with an energy and a determination truly remarkable; and not only did their action take in the first steps towards a thorough reformation of meetings, but it also extended to a beginning of something like systematic missionary operations. The fire of missionary zeal spread on every hand, and the souls of our brethren and sisters caught the spark from their presiding Elders. The flame is fast kindling, and the fire of God's power burning. Shall we not see the result in this Conference? Verily we shall!

In several of the Branches where it was convenient to our arrangements and desirable for rest to stay a day over the one on which we arrived, we had the pleasure of witnessing the first steps made in the great movement before us. Here I must notice the policy pursued by President J., and my hearty agreement therewith. Instead of taking the matter altogether into his own hands and out of the hands of the Branch Presidents

entirely, and thus giving a mean illustration of being all in all, he adopted a wiser as well as a more generous course. To each Branch President was first given some private and general instructions, and in some cases a whispered suggestion at a meeting; but the local command and affairs were left in the charge of the local commander, President J. taking the general supervision. The first step of each local presiding Elder, at places where we could afford to stop a clear day after our arrival, was to call a general Church meeting. Here was the first bit of tact displayed, for each managed to get nearly every real Saint, male and female, together. Of course, the value of wife, children, and friends was experienced in the necessary telegraphing, and they were wires which were used without expense. As soon as each meeting was convened and all were present, (by the way, the *nota bene* of the appointment was—"Every one is expected to be punctual!") the Branch President would open the meeting, not with a ten-verse hymn; and then *did* follow a short, suitable prayer for that meeting. In each case the pre-

aiding Elder seemed to feel particularly, as he certainly should, the weight of his own Branch, with its condition and the work given for it to do, though the general interests of the work and the general success were remembered and condensed into the petitions to Heaven. The next step of each local President was to lay concisely and clearly before the Saints "the resolve" to which the Pastor, Conference President, and himself had come. "The spirit of the times" was touched upon, a rapid glance in some instances taken into the past, and then generally came the "home question." Thus ended remarks occupying on the average about half-an-hour, in which each Branch President manifested ability, determination, and enthusiasm. I must here parenthetically observe that Elder J.'s men seem to be the right men for Branch Presidents, which is doubtless partly attributable to the fact that he is a good Conference President.

After the local Elder had closed, "our visitor" was called upon. Being somewhat privileged in my character as visitor to all present, I had to occupy about the same time as himself. This was not treading upon the time and attention of the Saints or the privilege of the Conference President, for he seemed determined not to make himself too "cheap," but to accomplish all his purposes through his means and instruments. I could not but agree with him in this policy, and was not unwilling to be used. A few pointed remarks by way of summary from Elder J., followed by a spirited hymn thrillingly sung, and the meeting was closed with a powerful invocation, by the Conference President, for the Divine aid and blessing. The meeting then broke up with the Spirit of God like a fire burning with good resolves in the hearts of all. Such is about the history of our visit to each of the Branches. The one was nearly a repetition of the other, with a little suitable variation, which my readers can easily imagine.

We are now at the last stage of our tour. It is the Branch of C—, and Elder F. is its presiding Elder. We had spent several hours before supper in an official consultation as in the other Branches. Elder F. proved to be no exception to the rule, but manifested the same spirit and determination manifested by the rest.

Our supper was nearly over, and we

were nearly satisfied with eating, while sister F. showed her realization that we had arrived at that agreeable state by her "taking things easy." By-the-bye, there is nothing so gratifying to a hospitable English housewife as to see her guests do justice to her supplies. We were therefore all prepared for an after-supper's conversation, and sister F. seemed to want her share, which was nothing but fair, seeing that the principal part of the few hours since we had arrived had been spent in business. So, laying down his knife and fork, President J. opened the after-supper conversation.

"Well, Elder E., to-morrow we return to B. Let me see, our tour has extended to nine days. And a most useful and interesting time we have spent, too."

"We have, indeed," I replied. "Nine days! My 'out' will extend to a fortnight. I must return home to my own more immediate duties the day after to-morrow."

"I wish you could stay for a meeting here, to see how I prove," said Elder F.

"Oh, you'll not prove the exception," returned the President; "and I shall soon take another tour to see how the fire is spreading."

"It is peculiarly fortunate for me that all your Branch Presidents have turned out well," I remarked, "as I didn't feel in a mood to make any unpleasant visits."

At this point sister F. joined, and we all became so lost in old times, old scenes, and past success, that, as we afterwards discovered, two hours had skipped along. We had come round from the past to the present, when Elder J. observed—

"I think that out of Elder Calkin's present action will grow a great missionary movement, in which sisters as well as brethren will take part."

"Yes," I replied, "such will be the result; and I believe that your Conference will not be the last in the movement."

Sister F. figuratively leaped in at this point, exclaiming, "I'll see if I can't leave more than one new member to fill my place when I emigrate!"

Of course we knew that sister alluded to the "special obligations" named among "present duties" in a late editorial.

"Bravo, sister!" I said.

"And I'll see if I can't leave an offspring of the old Branch that shall not

do discredit to the best days of the parent Branch," observed the husband.

"And, not to be behind," added President J., "I suppose I must undertake to get a new edition of my Conference

published, with valuable binding and gilt edges. But, (looking at his watch,) upon my word, it is twelve o'clock!"

We then closed our after-supper chat by family prayer and retired to rest.

CORRESPONDENCE.

ENGLAND.

Birmingham, May 18, 1859.

President Calkin.

Dear Brother,—Since my last communication, I have visited the following Conferences—Leicester, Worcester, London, Southampton, Dorsetshire, Reading, Herefordshire, and Cheltenham. At each place the good influence of the Gospel and a practical, working spirit with the Saints, as well as with the Priesthood, seem generally to exist, and the majority seem fully to understand that their progress depends upon constant attention and devotion to duty. The reports of the Elders are cheering, and clearly show that improvements in the feelings and enjoyments of the Saints are taking place, and that their acts of liberality and goodness spring from an inward conviction that what is proposed by the Priesthood is for their own happiness and the glory of God. A good, true, and reliable feeling dwells with them. They prize the counsels of the Priesthood, and feel assured that the Lord controls in the midst of his people. The spirit of the work continues to increase steadily but surely upon the travelling ministry, and their influence is used to work out the present requirements of the Church, and their faithfulness will give them power in the hands of God with the many strangers who are at the present time frequenting our meetings. The increase of emigration money in the Conferences tells the aim of the Saints, and also represents what can be done with a determined application to the saving of means. But much more can be done for this purpose, and will be done, when *all* apply their efforts and means as directed.

A more intelligent readiness to be dutiful—an action-producing spirit, more the result of understanding than of impulse—shows itself. The future of this

influence will show the strength of this people. I have every confidence that the brethren will continue to give additional proofs of their right-meant efforts, and that the guiding influence of the *Star* will help them to accomplish with credit all the duties connected with their positions in the kingdom of God.

Praying that God may continue to increase his blessings upon you, I am your brother in the new covenant,

WILLIAM BUDGE.

CHELTEHAM PASTORATE.

Cheltenham, May 18, 1859.

President Calkin.

Dear Brother,—With pleasure I write a few lines to acquaint you with the condition of affairs in the Cheltenham Pastorate.

Having a thorough acquaintance with the position and feelings of the people, I can say that an excellent spirit prevails in each of the Conferences.

Last Sunday we held a Conference in Cheltenham, and we had very profitable and well-attended meetings. When I looked upon the earnest countenances of the large number of Saints assembled, and felt the free spirit that prevailed among them, I realized that my labours and the exertions of my brethren had been blessed of the Lord, and that the Cheltenham Conference was on the right track. I am happy in being able to report good things of the Cheltenham Branch, which *was* the duller in the Conference, but is *now* flourishing and prosperous.

I am fully sensible of the good effects produced among the Saints in this town by the visits we received from you and President Ross. The explanations given have created confidence in their minds, and the old suspicious spirit is almost

defunct. May its miserable shade be bound with eternal fetters!

On Sunday, May 8th, we held the Herefordshire Conference in Abersychan. The spirit manifested at that Conference was first-class; and if the works of the Saints only correspond, that Conference will be shoulder to shoulder with any in the Mission. The people say they will have it so, and that "behind the times" shall not be applied to them again deservedly.

We had a very excellent Conference at Worcester on the 27th March. The Saints came in from the country Branches, and the good Spirit was with us richly in all our meetings. Through the scattered position of the Saints in that Conference, they do not get together so often as would be desirable, and therefore the Conference was to them a greater treat.

President Budge was present at each of these Conferences, and gave us all valuable instruction. We shall profit by it, for we shall practise it.

The Saints in this Pastorate are a good people, generally speaking. The greatest portion of them are faithfully paying their Tithing, and striving to establish in themselves the righteous principles of our holy religion. The Penny Fund is taking a share of their attention, and they really feel that God will deliver them from

bondage through their own exertions, directed by his servants and prospered by his blessings.

In several places our meetings are attended by strangers, who listen with respectful attention. We have succeeded in baptising a few; and I believe that if the Saints will give the duty of warning their neighbours its due proportion of attention, we shall have the joy of seeing many more entering into covenant with our God.

Elders Evans, Reid, and Redington, with the brethren travelling under their charge, are labouring earnestly and effectually for the interests of the Church, which are also the interests of the people. These brethren are willing, faithful men, and God is with them in their efforts to do good.

I have much more pleasure in my labours here than at first, for I am encouraged at the progress which the Saints are making and the good feelings which have place among them.

I thank God for "Mormonism." Holy are its principles, great is its strength, and glorious are its results. Its dominion on the earth will be universal, and its effects will be seen in peace, plenty, and brotherhood prevailing over all the globe.

Yours sincerely,

CHARLES W. PENROSE.

CORRESPONDENCE OF THE PRESS ON UTAH AFFAIRS.

(From the "New York Herald.")

The inhabitants of Provo, during the sitting of the Court, maintained the greatest good order and quietness: not even a small boy stubbed his toe near the Court-house. But, seriously, this circumstance of a part of the standing army of the United States being quartered around a Court-house, in the heart of a village, in time of peace, and no apprehension of opposition, should cause men who love their country—their whole country, and who cherish her civil liberty, to pause for a moment and reflect; for to imagine opposition by the people of Provo or its vicinity, with the army of Utah at Camp Floyd, within 36 miles, and ready for action, is simply ridiculous—ridiculous as was the original idea, started by interested persons, that the Mormons would make war against the United States' troops, without even one charge of powder all round, which it now appears was the fact. Their opposition to

the army, pretended or real, was a game of brag, without a pair, to gain time to let the Government at Washington know the real state of affairs. As above stated, it might not be wholly unprofitable for men to pause a moment and reflect, and consider whether a standing army is necessary when any portion of it can so easily be brought to such uses, especially when in direct opposition to the wishes and judgment of the chief executive civil magistrate of the Territory. A time might be barely imagined, in looking at the experience of some nations long since defunct, when such scenes might be enacted in other places besides Utah.

There is no doubt that the proper kind of Judges in Utah can do everything under the majesty of the law which can be and is done every day in every other part of the United States.

You may expect to see wonderful state-

ments in the newspapers about Utah and this recent court, and the army movement and its cause. There is a clique here, in the interests of the merchants and army contractors, bitterly hostile to the Mormons and any others who are disposed to peaceful measures, who will not fail to flood the country with the seethings of their envenomed imaginations, and who would like to see, and will not be satisfied until they do see, strife and trouble; but their game is about played out. Like the shepherd boy in the fable, they have cried "wolf" until they will not be believed.

The proper way to Christianize Utah would be to send some really able ministers of the Gospel. If the Missionary Societies would let Africa and the Feejee Islands alone for a season, and try their hands on Utah, it might be productive of more good to the honour and glory of their bright calling. But then there is no "nigger" in the fence.

There is no use in the Government sending any other than really able men to fill official positions in Utah. Men of that class and calibre are appreciated and respected here, and any others are speedily detected,

and, peradventure, despised. Utah is just the place, under existing circumstances, where the Government should send the best men she can get to come; for a few years under the rule of such men would satisfactorily settle the Mormon imbroglio; but if, under the rule of such men, it could not be speedily, peacefully, and satisfactorily settled. Then the Government would not be hurried into any Quixotic movements, but would have the benefit of the experience of men whose actions would stand the test of history.

You will, I presume, have received, before this letter reaches you, the *Deseret News* and the *Extras*, which contain, correctly, all the important doings and proceedings of the Court, and the petitions, &c., of the people.

Everything is peaceful and quiet in Utah. The spring is at least a month later than usual; but, from the quantity of snow in the mountains, which will fill the irrigating streams during the summer, a very heavy yield at harvest may be expected.

New goods have commenced arriving here from California, and prices are at the usual high figures.

A PSALM.*

Behold the hearts of men fail them for fear, and the children of men bow themselves in the dust.

They mourn in sackcloth and ashes, for the terror of war is upon them.

They cry aloud in their agony, and in the night of threatened destruction they remember the name of the Lord.

But who shall give ear to their wallings? or who shall answer their prayers?

In the time of peace they trampled on his statutes, and in the hour of prosperity they derided his law.

Behold, O Babylon, and tremble; for the vials of wrath are poured out, and destruction is upon thee.

Weep, O thou mother of harlots; for the cup of thine iniquity is well nigh full, and the avenging sword of justice is unsheathed.

The Lord Jehovah is a jealous God; he will laugh at thy calamities, and mock when thy fear cometh.

He will visit judgment upon the oppressors of his people; and who shall stay his hand?

On such as mock at his ordinances he will send sudden destruction; and who shall offer a ransom?

His vengeance shall grind them to powder, and the wings of the morning shall bear them away.

But the servants of the Lord rest in peace, and the children of the covenant fear not.

Desolation and war threaten the earth, but peace and prosperity flourish in Zion.

Wailing and lamentation are in the cities of Babylon, but praise and thanksgiving are heard in the habitations of the Saints.

They mourn not, neither are they troubled; for the Lord God of Israel is their Lawgiver, and the armies of the alien shall fly.

Sing unto the Lord, O ransomed daughters of Zion; shout aloud, ye sons of Ephraim: the kings of the earth seek war together, but the redeemed of his people prepare for his coming.

Sing unto him, O captive Saints, and rejoice not; for he maketh haste to deliver you.

Sing unto him, O ye his poor; let not your hearts be sorrowful, neither cease from your rejoicing day nor night.

Let them sorrow who have no hope; but the children of promise shall rejoice with exceeding great joy.

C. V. VERNON.

* The above is from an old manuscript found in the Office.

PASSING EVENTS.

GENERAL.—We have disastrous news from the Red Sea: a terrific storm of thunder, lightning, and rain burst upon Aden on the night of the 30th April and morning of 1st May, which lasted in its full strength three hours: 187 stone houses are in ruins, nearly all the cisterns destroyed, great portions of the roads swept into the valleys by the slipping of the mountain sides, communications between Point and Camp by wheeled carriages stopped, and enormous quantities of grain and food swept into the sea; and, besides numbers of animals being destroyed, between twenty and thirty persons were drowned in places where it was thought the waters could never reach: the damage is estimated at between £20,000 and £30,000 sterling. The King of Naples is dead, and Francois II. has assumed the reins of government. A Milan letter of the 10th says—"The military commandant of this city has published a proclamation which raises the indignation of the Milanese to the highest pitch, and shows that the Government has some fears of an insurrection, which might be successful: in the proclamation it is declared that the soldiers of the garrison have received orders to kill any Milanese on the spot who shall be guilty of any insult towards them: that means, in other words, that the Austrian soldiers may strike at their will and pleasure; since an uplifted arm or even a threat will suffice to constitute the crime of insult." Insurrectionary movements have taken place in the Vatelina, and 800 Vatelina insurgents are now on board the Austrian steamers. The Turkish Government is still continuing its armaments: camps at Schumla and Sofia are in course of organization, and the former, it is said, will be composed of from 15,000 to 20,000 men, and the latter of from 10,000 to 15,000. An immense discovery of gold is reported from Australia: a seam several yards wide and 28 inches thick has been uncovered, which will yield hundreds of thousands of tons of pure gold, as it is supposed to be some miles in length.

AMERICAN.—Washington correspondents of the *New York Herald*, in special despatches, say—"Judge Cradlebaugh, United States Judge in Utah, whose injudicious course brought him in conflict with Gov. Cumming, has been removed. The vacancy will not be filled for some time." "The Government has not yet taken definite action in the troubles among the federal officers in Utah, but will wait for further information from that Territory, especially as to the course of Judge Cradlebaugh. The indications are that Governor Cumming will be sustained by the administration, his conduct being regarded as wise and conciliatory. Such instructions will shortly be forwarded to Utah as will prevent further difficulties among the federal authorities. From all that can be ascertained, no trouble is apprehended from the Mormons." A despatch from Washington, dated the 15th, says—"The State Department has received additional intelligence from Governor Cumming, of Utah. It appears that the troubles and difficulties between the Judge and himself are far from being settled. He repudiates the idea ascribed to him of affiliating with the Mormons, and says that it is an artful dodge of his enemies to injure him with the Administration and thereby bring about his removal. The instructions despatched to Governor Cumming last week, and which he will receive by the last of this month, will relieve his mind upon that subject, for they sustain his course in every particular." All the new U. S. naval steamers are, it is said, to be placed in commission as soon as finished; so that at the close of this year every available vessel will probably be in active service.

VARIETIES.

HOW TO DRY RHUBARB.—Drying rhubarb for future use is done by simply preparing it precisely as for pies, peeling the stalks and cutting in small pieces. Dry it in the sun, or in a moderately warm oven. Its flavour is decidedly improved by drying.

PERFECTION.—A friend called on Michael Angelo, who was finishing a statue. Some time afterwards he called again, and the sculptor was still at his work. This friend, looking at the figure, exclaimed—"You have been idle since I saw you last!" "By no means, replied the sculptor: I have re-touched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb." "Well, well," said his friend; "but all these are trifles." "It may be so," replied Angelo: "but recollect that trifles make perfection, and that perfection is no trifle!"